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185
PSUKIKOS:

PHILOSOPHIC OBSERVATIONS

ON THE

RELATIONS OF THE GANGLIO-NERVOUS SYSTEM

TO THE

IMMATERIAL SOUL OF MAN.

BY

WILLIAM MORRIS.

Our knowledge is a *mole-hill*, removed from the *mountain* of our ignorance,
at the rate of a few grains in the course of a year."—ANON.

PHILADELPHIA:

GAUT & VOLKMAR, 609 CHESTNUT STREET.

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WILLIAM MORRIS
DISTRICT COURT OF THE EASTERN DISTRICT OF PENNSYLVANIA
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PSUKIKOS.

The genus *Homo*, or Man, is properly a prime object of interest to the Naturalist, and also to every well-cultivated mind. Man, considered as a *duality*, consists of an organized body and an immaterial soul. *Essentially* considered, Man is a soul—an immaterial soul, whose material organism is its proper instrumentality and manifestation as a dweller upon the earth.

“*What is the soul?*” This question is sometimes occasioned by conceit; sometimes by skepticism; and sometimes by admiration, as accompanied by a philosophic conviction in respect of the limitations assigned to the capabilities of the human mind. To this question no man of mature intelligence and wisdom will presume to offer a reply. Such a man is aware that human knowledge is in all respects but circumstantial and relative; and that positive or absolute knowledge, is neither possessed, nor attainable in this present world. The essential nature of things we neither know nor can know.

What? How? and Why?—when used in relation to the nature of things, imply questions before which true wisdom will bow the head in silence, and with a modesty that may well put to shame the conceit of half-tutored minds.

“*What is matter?*” No man can answer this question; even as no man can answer the question, “*What is the immaterial soul?*” No man has ever seen, or smelt, or

tasted, or felt *matter*; even as no man has ever seen, or smelt, or tasted a *soul*; but every man who is not either demented or morally debased will confess that he has *felt* and does *feel* a soul.

By observation and experience we are acquainted with certain *properties* of matter; and by observation and consciousness we are acquainted with the *attributes* and *operations* of the immaterial and intellectual soul. In the former case, even as in the latter, we do not know or believe the *why*, the *how*, or the *what*; but merely and only the *so*. And we believe that *so it is*—whatever may be the fact in view—on the evidence of testimony, of observation, or of consciousness: and when these several kinds of evidence are, each and all, wanting, a wise man, if inquired of, will answer, with the true modesty of wisdom, by saying, “*I do not know.*”

It is common to say, as with the authority of an oracle, that “*knowledge is power*,” but so, also, may it be said, that *ignorance is power*. In very many instances ignorance is of greater power than knowledge to influence the masses of mankind. *Confident* ignorance is, oftentimes, far more influential than *considerate* knowledge in its effects on the popular mind. And it is a questionable compliment to the memory of BACON, when the seemingly oracular utterance, “*knowledge is power*,” is regarded as a characteristic maxim of his philosophic mind.

Knowledge is in many cases more apparent than real. True knowledge is more than a mere acquaintance with the contents of a library; and learning does not consist in a mere acquaintance with words, or with the languages of other nations, or the thoughts of other men. True knowledge is combined with wisdom, and wisdom

includes an acquaintance with *realities*, and with their laws and relations, their adaptations, uses and ends.

The preceding remarks are preliminary to a series of brief notices and suggestions respecting THE RELATIONS OF THE GANGLIO-NERVOUS SYSTEM TO THE IMMATERIAL SOUL OF MAN; in the activities and manifestations of sentient and intellectual life.

We have the evidence of *divine testimony* for believing that the soul of man is *not matter*, nor the result of a certain organization of matter, as inspired with electric vapor or atmospheric air. The soul of man—while being immaterial—is a substantial reality—a *real entity*; having its proper qualities or attributes inherent in itself. Man can slay the body, but he cannot slay the soul. *What the soul* is in its essential nature and necessary constitution, the eternal Creator of the soul only knows. With this, and such like inquiries, therefore, we have not to do. And our present concern is with the relations subsisting between the ganglio-nervous system and the soul in the state and history of man's constitutional life.*

The nervous economy, as a whole, may be described as a system of *dualism*, whose dissimilar departments are involved, each in the other; and in which each is complimentary to the other. These two dissimilar departments are known as the *cerebro-spinal*, and the *sympathetic* or *sensory*.

The grand centre and source of the former is fami-

* I pass over the facts of comparative anatomy, which offer very much that is confirmatory of remarks about to be made. It will also be observable, in the following pages, that I write *merely* as an *amateur*; for the purpose of suggesting one or two subjects for investigation, and presenting a few particulars of general interest; and not as presuming to instruct the members of a learned profession in the mysteries of medical science, or the practice of the healing art.

liarily known as the *brain*; but the grand centre or source of the latter—which is the *solar plexus*—is not so familiar to the public mind. The *fact* of the relations of the *brain* to the *mind* has been largely considered and is commonly known; but, the equally important *fact* of the relations of the *solar plexus* to the *mind* has not been so well considered, and is not so commonly known.

But, of late years, Anatomists and Physiologists, of the highest order, have engaged in persistent researches into the relations of the solar plexus to the entire living economy, and their researches have been rewarded with deserved success. Some of these scientific investigators already speak of the solar plexus as the “*brain of organic life*,” while, in popular language, they speak of the contents of the cranium as the “*brain of animal life*.” They may be induced to modify and to extend this terminology, and, also, the ideas which it represents, when their investigations shall have become more fully matured.

To speak in general terms—“the brain and nervous system” are sometimes popularly conceived of under the simile of an inverted tree, whose root is in the cranium, whose trunk is the spinal column; and whose branches, pervading the body, reach down to the tips of the toes. With the same propriety the department of this general economy, known as the ganglionic, vesicular, etc., may be compared to a *vine*—planted on a fruitful hill—whose *root* is the *solar plexus*, whence shoots proceed down to the organs of reproduction; while the more vigorous and knotty extensions of this fruitful vine creep up the spinal column in one direction, and up through the midst of the structure in the other, and uniting in the cerebellum luxuriate over the same; and

mantling, with a layer of foliage, the organism of resultant intellectuality—take hold of, and unite with, the organs of external perception, or of seeing and hearing, of taste and smell. And from the generous product—the *electric nectar*—of this *ganglionic vine*, the health, and vigor, and activity, and cheerfulness of the man arise.

The solar plexus—with its system of ganglia, and the organic and psychological relations which it sustains—has been a subject of increasing interest to my own mind during the last sixteen years. It is, therefore, with much and grateful respect that I regard the researches of enlightened anatomists and physiologists, in this department of labor, for the discovery and announcement of scientific truth.

The man who shall fully disclose to the medical profession, and to the public mind, that *the solar plexus is the grand centre of psychical* existence*—the original or prime centre and source of organic and sentient and conscious life; even as the cerebrum is the centre and organism of intellectual, phenomenal and practical life; or, in other words, that *the solar plexus is the central residence of the immaterial soul of man*—the practical philosopher who shall fully disclose *this*, in accordance with the requirements of true science, will deservedly be regarded, by all candid and noble minds, as having attained to a status equal, at least to that of HARVEY, and others whose philosophic fame has the civilized world for its sphere: for he will have rendered an invaluable contribution to science, and will have conferred on practitioners and patients a favor that will be esteemed a boon. He will have advanced *Therapeutics*

* I use the word, psychical, in its most radical and comprehensive sense.

—from being, comparatively, an affair of empiricism—to the firm and honorable position of a natural science; taking rank among the acknowledged and demonstrable sciences, to be acknowledged and honored, even as *they* are honored.

He will have done *more*; for he will have rebuked and put to shame the *materialistic skepticism*, too commonly associated with anatomical and phrenological ideas; and, in some instances, with theological (?) speculation; which is so frequently crudely and offensively obtruded on public notice by a miscellaneous class of *peripatetics* whose walks have a wider range than the Lyceum at Athens would afford.

By an exhibition of the facts and laws and inductions required, he will disclose and establish the profoundly interesting truth, that the immaterial soul of man—contained at the first in a microscopic "*spermatozoon*," and lodged in its "germ cell" *in utero*—is endowed with wondrous adaptations and capabilities, which are not recognized in the received doctrines of psychology, and are not "dreamed of" in the most approved "philosophy of the human mind."

He will show that the immaterial soul is endowed with the powers requisite for originating and elaborating a suitable organism for its own uses and manifestation in this visible world—an organism which, in its unity and its several parts, shall express the inherent qualities and characteristics of that same immaterial soul, as so many distinctive, personal attributes in the state and history of individual life. He will, in this way, show that the soul is its own builder, for constructing and keeping in repair its own material house, in proximate conformity to the original design of the Divine Architect, by whom

it is thus endowed. He will show this living house to be furnished, in part, as a *laboratory*, with its mill, alembic, and all the requisite apparatus, appliances and means; because that the soul is its own *chemist*—both analytical and synthetical chemist—and, also, *as the secondary agent*, is its own skilful *physician* for the health and healing of the body, by means of chemical processes and results—the physician, in whose presence and in relation to whose practice all other physicians are, and should know themselves to be, but so many subordinates and menials in the mysteries of the therapeutic art.

Such are the capabilities of the immaterial soul, as originally endowed by the Creator and Preserver of men. And the practical philosopher who, from the arcana of man's organic and psychical nature, shall wisely and scientifically bring these realities to light, will prove himself a benefactor of the medical profession and of the human race. He may, perhaps, be reminded of the unworthy estimate formed of the discoveries of GALILEO, of HARVEY, and of others, when their respective particulars were first made known. He may, even, be decried by inferior minds, by men who prefer an artificial wreath, demised by defunct authorities, rather than a chaplet of living amaranth from the garden of inductive science, as cultivated by personal industry and the genius of an original mind—but, by nature's noble men, he will be highly honored; and by an appreciative public he will be justly admired and esteemed.

The *solar plexus*, the central residence of the immaterial soul—the grand SENSORIUM—is the REAL HEART of the man. It is so as compared and contrasted with the muscular organ—the double action force-pump—

which is incorrectly called "the heart,"* even in the teachings of scientific man.

Some unwise persons, including certain men of diplomatic rank, have smiled and sneered at the ancient words of wisdom; because of the manner in which those words speak of "*the heart of man.*" Such persons tell us that "much more wisdom and knowledge would have been evinced, if that which is ascribed to the *heart* had been ascribed to the *head*. GREAT AND WISE MEN! Their minds are occupied with that tough muscle, the double action force-pump, and not with that tender ganglion, which is the grand centre and source of sympathetic or sensory life; and whose subordinate ganglia are found, in part, even in their own chosen idol, the head. They are too wise to understand that the thoughts which are *elaborated in the head* are *originated in the solar plexus or heart*. Or, to use a figure, and also to modify the ideas expressed, while the "chamber of imagery" is in the head, the prime factory of images is in the heart. They are too wise to consider that affections, emotions, desires, etc., do not descend from the cranial cupola, but ascend from the very centre of our constitutional life; that we are not conscious of our psychical feelings in our head, but that in our heart we sensibly feel; and that we are *not conscious*, even of our *thoughts*, in the brain itself; but that the sensation and consciousness of *thinking* is in the *eyeball*, which, by means of its ophthalmic and optic ganglia, and other

* In view of the important functions and relations of this muscular organ, I use the freedom to suggest, in the way of inquiry only, whether it may not be distinguished by a characteristic name? May it not with propriety be called the *propellitum*; seeing that, by its proper action, the sanguine stream of life is involuntarily and continuously propelled.

connected ganglia, is in direct "*telegraphic*" communication with the solar plexus or heart. Such men may yet become truly wise.

The ancient Chaldeans applied their terms *bahl* and *lehb* to psychical and metaphysical uses; and in this usage of words they referred to the solar plexus as to the *heart* of man, the centre and source of affection, courage, desire, emotion and *thought*; and, at the same time, they showed themselves to be fully aware, that the elaboration and maturity of thought are in the chamber of ideal representation—the *head*.

The ancient Hebrews applied their terms *lehb* and *leh-bahl* precisely as the Chaldeans did their similar or identical word; the ideal meaning of which terms, in both instances alike, appears to be a centre of comingling and of active force. The Hebrews described the *lehb*—the solar plexus or heart—as having become attenuated—"melted"—and flaccid in the midst of the viscera by means of continuous mental exercise and excessive grief. They spoke familiarly of the solar plexus, or heart, as being comforted by food and nutrition; and in this way they recognized the real heart as the active and effective centre of the *nutritive* system, and thus of organic life. And in this relation they described certain men as proud, because in prime physical condition; when, through a high degree of nutrition, the *lehb* or solar plexus had become incrassated, and resembled the suet of the loins. And every enlightened and genuine anatomist, physiologist and physician will at once perceive that the contrasted states of the solar plexus, and the opposite causes assigned, are in accordance with the facts and laws of Nature and of physiological mutations; and, also, that they are scientifically described.

Through the ancient Hebrews many other important notices may be derived, in relation to the physiological and physical history of man.*

The ancient Greeks used their words *kear* and *kardia* to denote the epigastric region or its centre; and also the sensible and effective centre of the nutritive system, and also to signify the centre and source of affection, desire, emotion and thought. And the Latins used the word *cor* to denote the *real heart*—the origin of individual mind; the central organism, whence affection, courage, wisdom, etc., primarily arise.

* For instance: Not to mention their received ideas of *generation*, which are only *now* being attained by means of the most enlightened researches of scientific men. Their royal and inspired Poet has enshrined the *true philosophy* of the human creation in one of his most sublime odes, to which I refer, at present, not as a Theologian, but as a *Naturalist*.

In this ode the royal Poet celebrates the perfections of the Deity, especially His Omniscience and Omnipresence. The mystery of gestation, and of his own embryo existence, as included therein, is duly noticed, *first*. He then traces up his personal being to the original creation of the *first man*; and, addressing the Deity, he says, "I will praise thee, for I am awfully, wonderfully made; thy works are marvelous, and this my soul greatly knows; my *undiffused strength* or *vital* substance was not concealed from thee, when I was made—or *prepared*—in *secret*—*in a mystery*, and variously embroidered, in the lower parts of the earth; thine eyes did intently behold my unevolved globule, and in thy book—*of design*—the whole—*of my organs*—were written, as timely they would be moulded, and not one of them then was."

The thoughts here presented are these: The vital substance, or *immaterial soul*, of the first man, was *created* in the lower parts of the earth; this newly created soul was contained within the unevolved globule—the primary "spermatozoon," within the vesicle of evolution—and this "sperm cell" being furnished with its requisite "germ cell," in the lower parts of the earth, as in a matrix, the organized being was developed in the variegated embroidery, which consists of the ganglia, nerves, muscles, viscera, arteries, veins, cartilage and bones, with the external coverings, membraneous finishings and the crown of glossy hair.

The inspired Legislator of the Hebrews informs us that the first man, when matured, was taken out of the earth by his Creator; who then caused the man's psychical vitality to become robust and manifest, by breathing or blowing into his nostrils the atmospheric air; which is significantly called "the breath of life," or of *lives*; that is, of vigorous and manifested life, and which is held in common by all creatures that breathe.

The preceding usages of language on the part of the ancient Chaldeans, Hebrews, Greeks and Romans, are but examples of the common usages of mankind, in relation to both the organism and the metaphysics of man, as taught by one common nature; and unshackled by an incorrect and technical terminology, all nations express themselves in the same manner, or in similar ways.

An agreeable and touching instance of this is interwoven with the history of maternal love. The *mother* knows because she *feels*, whence come the gushings of her warmest affections, when suddenly informed of some calamity, or signal prosperity that has happened to her beloved child; and this well-spring of affection she calls her *heart*, while she lays her hand over the *solar plexus*, and thus instinctively indicates the *grand sensorium*—the central residence of her soul. And should some verbal critic—who has “a *little* learning” which is said to be “a dangerous thing”—should such an one say to her, “*That* is not your heart, for so the doctors have decreed:” she would instantly exclaim, “*I do not care a fig for the faculty, because I know very well where I feel!*”

In all ages and countries the unsophisticated mind has readily distinguished between the *psukee* or *soul*, the radical life, and the *zoe*, the phenomenal life, and the *bios*, the practical and historical life of the man. From what has been suggested in the preceding pages, it will appear that, constitutionally speaking, our physical health and vigor, and our mental ability, tranquillity and cheerfulness depend chiefly, not to say entirely, on the ganglio-nervous system being sustained in its normal state, for the proper uses of the *psukee*, the processes of the *zoe*, and the utilities of the *bios* or our practical history among men.

In the same way it will appear that *an abnormal state of the ganglio-nervous system is the chief occasion of all descriptions of functional disorder and of organic disease.* This will be the more apparent when it is considered that all the organic functions—the *nutritive* for instance—and all the activities of personal life are sustained and carried forward by means of *nervo-electricity*, or, more specifically speaking, by means of *ganglio-electricity*,* for it is rationally conceived that the electric or vital forces of the animal economy are first developed by means of the *ganglia*, etc., and then conveyed and distributed by means of the *nerves*; and it will be equally apparent that whatever tends to exhaust unduly the ganglio-electricity must, to the same extent, prove injurious to the general health; for the general supply is unduly diminished, and the ganglionic system itself is attenuated or worn down. There are many known causes and occasions of “nervous exhaustion” and its attendant ills. None of these, however, arise from the proper labors of agriculture, or any other kind of healthy toil. But it will be readily understood that *intense and continuous mental application* does, of necessity, exhaust the vital forces, and attenuate or wear down the ganglio-nervous system; seeing that its demands are excessive on the solar plexus and the brain, and in this way the nutritive system is deprived of its proper energy, and *dyspepsia, atrophy*, etc., ensue.

The mental processes consume but do not supply, in any degree, the ganglio-electricity, which is derived

* To restore the *equilibrium* of the ganglio-nervous system, in respect to its *electric forces*, is the beneficent object of *sleep*; and this object will be especially contemplated by a wise and skilful physician, whatever course of treatment he may pursue.

entirely from the proper aliment supplied and from the air we breathe. The development of this is the most important department of the soul's internal chemistry ; and it is this department that is directly enfeebled by excessive activity and continuous application of the mind.

The miserable experiences—the morbid excitement, depression, gloom and weariness of life—that accompany a state of nervous and organic exhaustion, need not be described. They are, more or less, known to all who are intensely interested and occupied in the researches of science and literature, the concerns of commercial and financial business, or the affairs of professional and political life. And many are the well known instances of blighted genius, and brooding melancholy, and untimely death, that have resulted from intense and continuous mental application; which had produced a morbid attenuation of the ganglio-nervous system, and consequent loss of vitality, vigor and tone. And among the many who have fallen on the attractive but perilous path of mental activity and concentration, the name of HUGH MILLER will be mentioned with a mournful interest by every reflective and considerate mind.

The subject under immediate notice is invested with a high degree of interest, from the well known fact that the most active causes of ganglio-nervous exhaustion are characteristic of the present time. Such is the case with the civilized world at large, and particularly so with this great and United Nation on the broad continent of the Western World. Here, inventive genius, commercial enterprise, financial calculation, professional pursuit, philosophic investigation, and the excitements incident to republican institutions, are at their utmost

tension, and occasion a corresponding exhaustion of nervous force. And besides the accompanying and resultant ills, which are consistent with strict morality, it must be admitted, by intelligent and observant minds that many instances and various forms of *intemperance*—in the use of *narcotics* and *stimulants*—have been superinduced by a state of “nervous exhaustion,” and the accompanying, miserable sensations felt at the grand centre of sensory and mental life. These miserable sensations have, so to speak, craved relief, and a mistaken and enfeebled judgment has had recourse to that which has but aggravated the disease, and produced the most humiliating and sorrowful results. But, apart from all such deplorable cases of fatuity, the morbid affections resulting from excessive mental activity and concentration are many, and are very well known. An interesting inquiry may, therefore, with propriety be made.

By what method may the morbid affections of the ganglio-nervous economy be most rationally and effectually removed?

To this inquiry the statement of a few first principles will suffice for an immediate but partial reply.

1. The over-demand made on the mental organism must, of course, be corrected; and the mind must be allowed a proper degree of relaxation and repose; accompanied by muscular exercise of a suitable kind.

2. A primary object is, not to encumber and embarrass the immaterial soul, in relation to its organic activities and processes; always bearing in mind that the *soul* is the internal chemist and physician to whom the art and mystery of healing does properly pertain. Being guided by this principle, it will be a prime object, not to introduce into the *stomach* a quantity of crude medicaments,

which require vital force for their analysis or digestion before they can be of any avail.

3. The next object is to select from the *materia medica* the most suitable substances, and having obtained their pure elemental properties, to administer these in proportional combination, and in due quantity, as most fully adapted to restore the internal chemical apparatus to a state of sanative operation and force.

4. Any course of effective treatment must needs be adopted with as direct a regard to the state and requirements of the solar plexus or *heart*, as to the cerebral organism or *head*.*

These particulars being premised, I would, with all due deference, suggest—as the result of observation, and of personal experience—that *composite homœopathy* offers a rational method of treatment for the various forms of ganglio-nervous disease.

But here a few explanatory remarks are required, *first*, in relation to homœopathy *per se*; and *then* in relation to composite homœopathy, as a decided and philosophical advance upon the theory of Hahnemann, in as far as the doctrine of *simples* or of medical monadism may be concerned.

The phrase *homœopathy*, as here used, is not intended to represent the ideas of casting in a gallon of medicinal

* But independently of all other modes of treatment, the skilful Physician will not overlook the importance of treating such cases with a wise, courteous and benevolent regard to the dictates and maxims of psychology, as legitimately understood. It will, of course, be perceived that I do not speak of the pretensions of a charlatan who claims to be possessed of an occult science, which he attempts to dignify with the names of Psychology, Biology, etc.; but that what is here intended is the adoption of a course which is *metaphysically* suited to arouse the immaterial soul to an agreeable and confident activity in favor of the relief and restoration desired and sought to be attained.

tincture at the Falls of Niagara, and afterwards obtaining a portion of the waters of Lake Ontario for the cure of disease; nor to represent any class of ideas of which this illustration may be an exaggerated type. In medical practice, as in most other respects, the *via media* is the path of wisdom, the "golden mean." That which is intended may be thus explained.

1. There is truth in the homœopathic maxim, *similia similibus curantur*—like cures like. The principle of this maxim was acknowledged long before the theory of homœopathy had been conceived: the scorched finger had been held near the fire, and the cold of snow had been applied to the frost-bitten nose.

2. The truth involved in the above maxim may be expressed by saying, that the *soul* can use a *small* quantity of certain physical properties to remove symptomatic ailments, similar to those which a *larger* quantity of the same properties would produce in a healthy subject, by injuriously affecting the internal chemistry, tissues, etc.

3. Smallness of dose—within reasonable limits—is in accordance with the laws of Nature, as observable in both the vegetable and the animal world.

I. It is *founded* on the known indefinite divisibility of matter—each particle retaining the characteristic properties of the mass. The truth of this is pleasantly perceived in the perfume of, comparatively, distant flowers; and a less agreeable proof is supplied by the odor of a mere particle of musk; and an *audible* proof is witnessed, when an invisible atom of *snuff* has floated on the atmosphere into an unsophisticated nose.

II. It is *determined* by the limitations of Nature, as to the appropriative powers of the *vital principle*, in the instances of both animals and plants. These limitations

are recognized, for example, in the gradual processes by which animal tissues and their resultant organism are formed. The idea of appropriation *in the mass* is alien to the laws and functions of organic life.

III. It is *justified* by the well known fact that minute portions of certain kinds of matter, when introduced into the human system, are productive of sensible and extensive effects; the familiar instances of this are, those of vaccination and the sting of a bee.

IV. It is *approved* by the analysis of mineral waters, and their known and acknowledged curative effects. But while the analysis of mineral waters, and their acknowledged curative effects approve smallness of dose, as in the practice of legitimate homœopathy *per se*, the reasonableness and claims of composite homœopathy are thereby illustrated and confirmed.

Composite Homœopathy recognizes the preceding principles, but it disowns the doctrine of simples or of medical monadism, and maintains that it is incorrect and unphilosophical to affirm that "only one medicinal substance, at a time, can act within the living system for the production of a curative effect."

The enlightened advocates of Composite Homœopathy maintain that this doctrine of medical monadism involves a threefold error, or disregard of Nature, and its laws. It is maintained that,

1. The truth is overlooked, that it is not the medicinal substance—administered homœopathically—that acts,* but it is the *soul* that is active, and appropriates

* It is not questioned that material substances may have a chemical action within the living economy, as for example the action of an alkali and an acid—but the above doctrine of the action of the immaterial soul is maintained to be philosophically true, whatever chemical actions and changes may in this way take place.

to its remedial uses the medicinal properties which are properly supplied.

2. There is a disregard of the obvious fact that *simples*, strictly so called, are unknown in the economies of nutritive provision and of organic life.*

It is commonly remarked, that physical "nature abhors a vacuum," and with equal propriety it may be said that vital nature abhors simples or monadism, or all elemental forms.

The sunshine, and the rain, the atmospheric air, and the crystal stream, *EACH is a unity composed of three*; and in all the forms and departments of vivifying and nutritive nature a similar arrangement of composition obtains. None of the gaseous elements, nor of the intermediate elements, nor of the solid basis, are supplied to vital nature in their primary or elemental forms; but instead of these we find hydrates, nitrates, oxides, carbonates, chlorates, phosphates, silicates, sulphates, etc., wisely prepared. And they are so prepared because that in composition *only* are the elemental bases of matter adapted to the uses of the vital principle, and for the nutriment of organic life.

3. The *elective powers* of the *soul*—with which it is endowed in common with the *life-principle* of every animal and vegetable on earth—are overlooked when it is affirmed that, "the presence of a second medicinal substance must, of necessity, nullify the curative effects of a first;" and that, "therefore every kind of medicinal composition is at variance with the true principles of

* It is, of course, admitted that there are cases in which some one substance or some one natural compound is all that may be required; but still the above statement is true, and any apparent exception only serves to cause its truth to be the more clearly seen.

medical science, and being so is to be disapproved; and that, "a patient ought not to be allowed any article of diet in which any medicinal property is contained."

A wise caution should, of course, be observed in avoiding every thing—both in the diet allowed and otherwise—that would encumber and embarrass the *soul*, in its chemical elaborations; and the introduction of discordant medicinal properties cannot be too strongly condemned. But it is alleged by the advocates of composite homœopathy, that, in the above propositions, a fallacy is unwittingly assumed to be a law of nature; and that this can be very readily shown.

For instance, it is shown by the analysis of those articles of diet which are esteemed the most *simple*, and and are *therefore* the most approved. The well known analyses of milk and eggs, of poultry and mutton, and of beef and wheaten bread, etc., will readily occur to an intelligent reader, as including a variety of medicinal substances with which—in the food supplied—the *soul* has to deal, in the way of both analytical and synthetical chemistry, for the purposes of nutrition and of health. As the *life-principle* in each plant selects from the soil those nutritive provisions which are adapted for the formation of its own distinctive body; so the *immaterial soul* selects from the aliment, etc., which is supplied, those substances and properties which are suitable for nutrition and repair; and, also, for the purposes of symptomatic relief. And in this way only can we account for the fact, that a great variety of means and methods have been found to be similarly effectual in the removal of disease and the restoration of organic health. *The soul is the physician*, and to the inductive teachings

which it supplies all subordinate physicians may wisely give heed.

Composite Homœopathy originated in an intelligent regard to the harmonies and unities which the *Materia Medica* includes. It has well considered the mutual relations of various medicinal substances and properties, and the proportional composition of these for the end immediately in view. In a word: Composite Homœopathy prefers and adopts a unison of medicinal properties, prepared on the harmonious principle of chords in music, and suggestive of the natural and beneficent union of principles, and of colors, in *light*.

This medical system I have preferred for the last sixteen years, and its remedial adaptations and value are with me facts experimentally proved. For the relief and removal of sufferings, arising from morbid conditions of the ganglio-nervous system, it may well be adopted, and if adopted will, as I judge, be preferred.

It may be permissible that I should offer, as an illustration my own case. A continuous course of studies, for a number of years, had, to a certain extent, produced the ordinary effects of extreme mental application, by attenuating the prime centres of organic and of intellectual life, and hence arose a felt and urgent necessity of personal relief. Having a well founded confidence in relation to Composite Homœopathy, and being well acquainted with the *Materia Medica* of the homœopathic school, I selected certain substances of ascertained harmonious relations, and approved uses, and combined their essential properties in proportional unity, and was gladdened by the possession of a medi-

cinal resource, from which the desired relief could be obtained.*

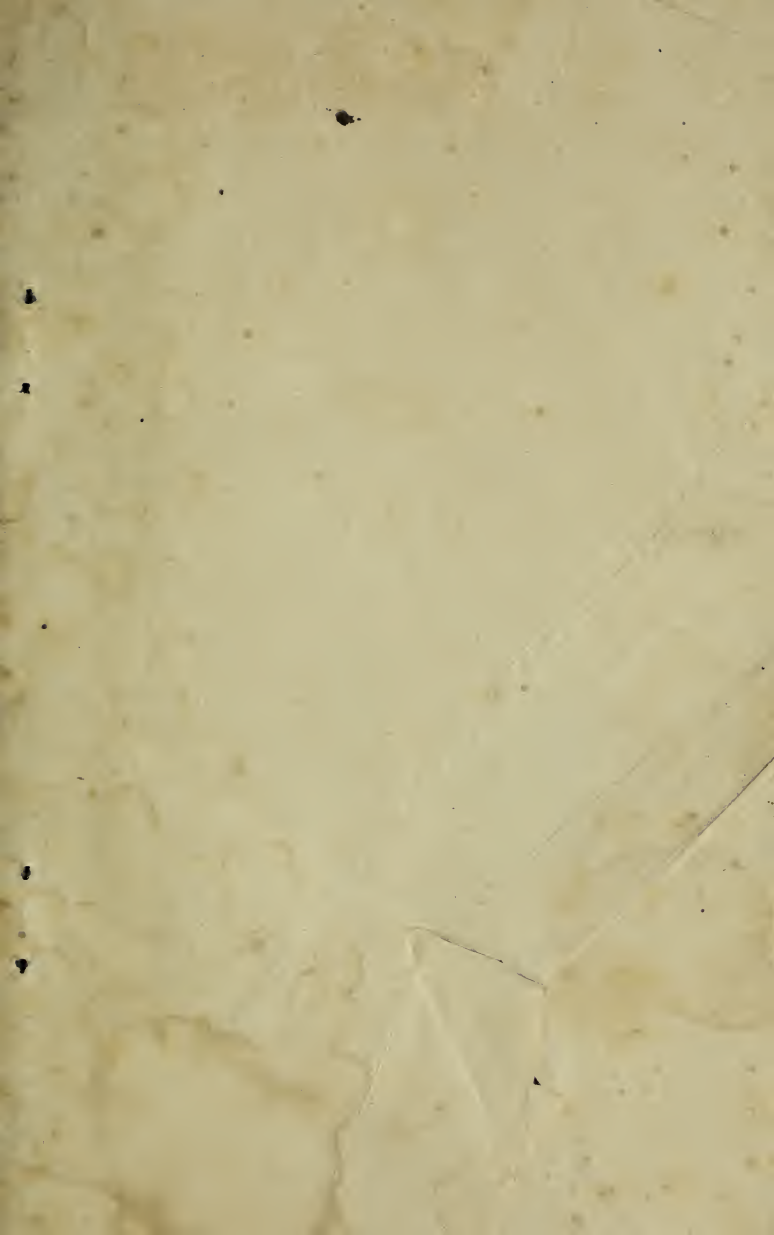
Respecting the most desirable mode of application, I found that a choice lay between reaching the ganglio-nervous economy through the stomach, or through the papillæ of the tongue, or by absorption, through the papillæ of the true skin. The last named method was adopted; and as absorption takes place very readily through the contact of *liquids*, with the skin, the diluted liquid form is that which I use. This preparation is applied to the centre of the epigastric arch—over the *solar plexus*—and to the forehead, the entire arch of the head, round the base of the brain and down the course of the spine. In this way the desired relief has been obtained. The nutritive system invigorated, the ganglio-nervous system restored to its former tone, and mental clearness, tranquillity and vigor—at the age of nearly three-score years—are the much valued results.

If the preceding pages of mere outline remarks, shall be the means of exciting, in any degree, an increased attention to the relations of the ganglio-nervous economy to the immaterial soul of man, and of vindicating, to thoughtful minds, the ancient words of Wisdom, in the manner in which those words speak of the “*heart of man*,” and if they shall contribute, in some small de-

* This preparation I am accustomed to call my *Eucephalos*—literally a good or cheerful head—seeing that the ancient Greeks used the word to denote a medicine suitable for benefiting the head. I notice this circumstance here, because that a request has been made of me—to which I have acceded—for the use of my private *Formula*, from which to prepare the *Eucephalos*, as an article of commerce, for general use. But a sense of propriety induces me to state that the commercial enterprise, in this matter, is *not mine*. I have the privilege of being able to say, in the words of Professor Agassiz, “I cannot afford time for the purpose of making money,” being otherwise, and from decided preference, habitually engaged.

grée, towards *restoring to the solar plexus* its original title to be acknowledged as the *real heart—the grand sensorium or central residence of the immaterial and active soul*; these will be, to my own mind, most grateful and satisfying consequences of the efforts in which I have presumed to engage. And my desire of subserving, according to my limited ability, the interests of *Truth—sacred and scientific Truth*—is now offered as my apology for stepping out of my proper sphere, and seeming to trespass, in amateur style, on the domain of a learned profession, which includes in its ranks many of the most comprehensive and cultivated minds, who are justly entitled to the respect due to superior intelligence and scientific worth.







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